

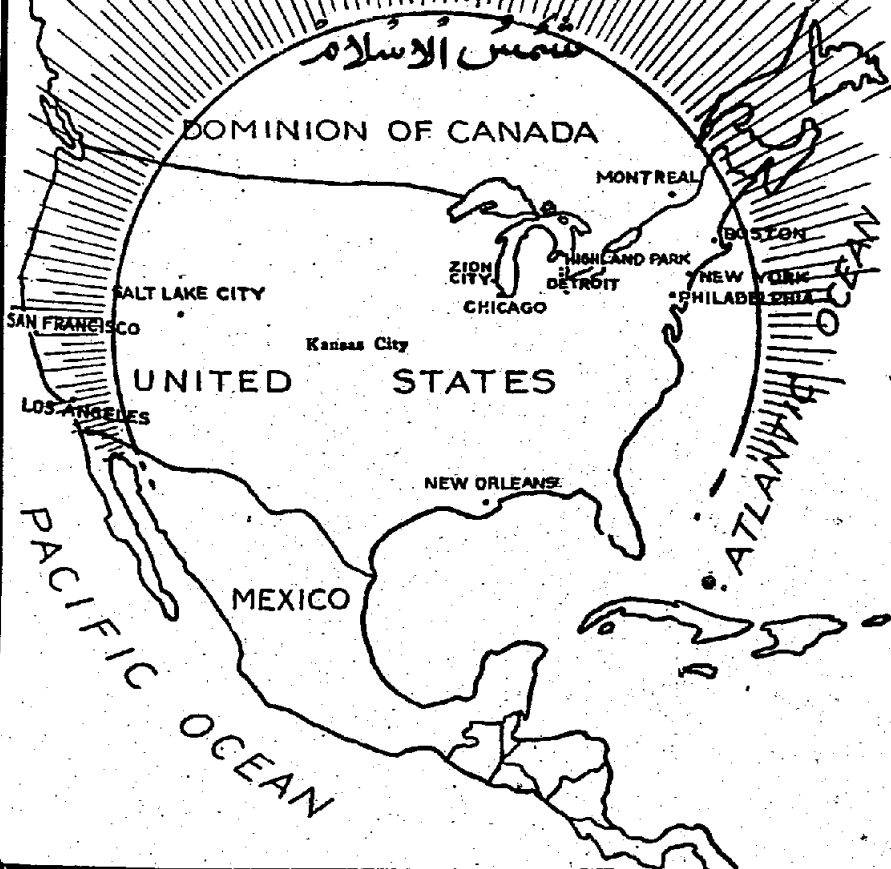
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THE MOSLEM SUNRISE

EDITED BY
SUFU M. R. BENGALIEE

شمس الاسلام



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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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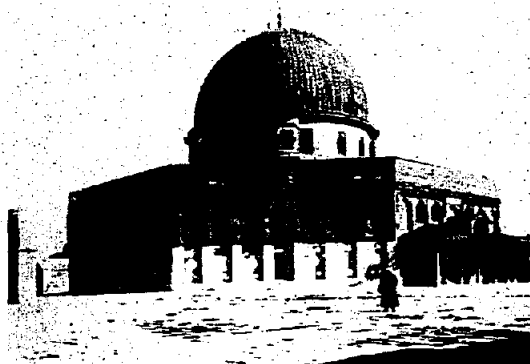
First Quarter

No. 1

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Qubbatu-Ssakhra Or The Dome Of The Rock In Jerusalem



"The Dome Of the Rock, Jerusalem (A.D. 688) occupies a spot on the temple platform sacred to Jews, Christians and Moslems; for there had stood successively the Altar of David, the Temple of Solomon, the temple of Herod and Hadrian's temple of Jupiter. . Here Abdul Malik erected the shrine of Islam which became only second to Mecca in sanctity. The building probably intended to enshrine the spot, was certainly not a Mosque and was not built by Omar. It is octagonal with three concentric parts; the outer aisle has columns, probably from the Temple of Jupiter, with Byzantine Capitals brought to a uniform height by "dossert" blocks, horizontal beams and circular arches; the inner aisle is formed by columns which support the central dome, which covers the holy rock in the centre with its many legends. The whole building was sheathed externally with brilliant Persian tiles and internally with marble slab by Suleiman the Magnificent in A.D. 1561."

"During more than twelve hundred years the building has been exposed to the destructive attacks of winter storms, of summer suns, of earthquakes, of fire, and of "Souvenir" seekers. Repairs have been many but at distinct intervals; But, in spite of the difficulties due to the elaborate nature of the work and to the lack, on the spot, of the kinds of materials and labours needed, attempts have been made by generations after generations to maintain the building in a manner worthy of its associations by means of such materials as could be found among the remains of the former Byzantine civilization or could be obtained from abroad. And though through this process of changes and

(Continued on page 7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذَا الَّذِي عِنْدَ اللَّهِ اِسْلَاحٌ

A Passage From The Holy Quran

Transliteration

Kaaf, Haa, Ain, Saad.

Zikru rahmati Rabbika abdahoo Zachariyyaah.

Iz naadaa Rabbahoo nidaa-an khafiyyaa.

Quaala Rabbi Innee wahana al-azmu minnee wa-shtaala-rra'su shaiban wa-lam akun bi-duaa-ika Rabbee shaquiyyaa.

Wa Innee khiftu-l-mawaaliya min waraa-yee wa kaanat-i-mraatee aaqiran fa-hab lee min-ladunka waliyyaa; yarithunee wa yarithu min aali ya'quoba waj'alhu Rabbee Radhiyyaa.

Yaa! Zachariyyaa Innaa nubash-shiruka bi-ghulami-nin-ismuhu Yahyaa; lan naj'al lahu min quablu samiyyaa.

Quaala Rabbi annaa yakunu lee ghulaamun wa kaanat imraatee aaqiran wa-quad balaghtu minal-kibari itiiyyaa.

Quaala kazalika; Quaala Rabbuka hua alayya hayyinun wa-quad khalqtuka min quablu wa-lam taku shai-aa.

Translation

Sufficient art Thou as Guide, O the Knowing and the True!

A recital of the mercy of thy Lord unto Zachariah.

When he cried unto his Lord a cry in secret,

Saying: My Lord! Verily the bones of me wax feeble and my head is shining grey and never, my Lord, have I prayed to Thee with ill success.

And verily I fear my kinsfolk after me; but my wife is barren: give me, then, an heir (as a special gift) from Thee:

Who shall inherit of me and inherit of the house of Jacob. And make him, my Lord, well pleasing unto Thee.

"O Zachariah! Verily We give thee the glad tidings of a son whose name is Yahya; We have given the name to none before him."

He said: My Lord? How shall I have a son when my wife is barren and I reached infirm old age?

He said: So shall it be. Thy Lord saith: It is easy for Me, even as I created thee before when thou wast naught.

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Jabir relates that he heard the Holy Prophet say: "Verily, there is a time at night when God gives a Moslem everything good of this world and of the next, for which he asks Him and that is every night." (Muslim)

It is related on the authority of Abu Musa that the Holy Prophet said: "God extends His hands of mercy at night that those who sin in the day may repent and turn to Him at night; He extends His hands of mercy in the day that those who sin in the night may repent and turn to Him in the day." (Muslim)

Abu Hurairah quotes the Holy Prophet as saying: "God comes down close to the earth when the first third of the night passeth and says, 'I am the King, I am the King, whoever prays unto me, I answer his prayer, whoever asks Me for anything I give it to him and I forgive him whoever asks for forgiveness.' This continues until the light of the dawn breaks." (Muslim)

Abu Hurairah reports that the Holy Prophet said: "When the last third of the night remains, our Lord, the Blessed and the Exalted, comes down near the earth and says, 'I answer the prayer of him who prays to Me, I grant him who asks Me for anything and I forgive him who asks for My forgiveness.'" (Muslim)

Bara Ibn Azib relates that the Holy Prophet said: "When you retire for the night and go to bed you should perform ablution as though you were going to offer your prayers. Then you should lie down on your left side and before you fall asleep, pray to God as follows: "O God, I surrender myself entirely unto Thee, and I submit all my affairs in Thy hands. I prostrate myself before Thee with hope in my heart and Thy fear. There is no protection nor any place of refuge from Thee except with Thee.' After this prayer, should you die during the night, you would pass away in the state of original purity and righteousness in which you were born. You should make the words of this prayer the last words you speak before you go to bed." (Bukhari).

Excerpts From the Writings

of

**Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi**

1836-1908

**The Significance of the names
Ahmad and Muhammad**

The Holy Prophet Muhammad's glorification of God consisted in his complete attachment to Him in preference to his own desires, and in his sincere, genuine and single-minded solicitude for Him. God, as a reward, returned all those praises to the Holy Prophet himself. Such indeed is God's way of dealing with His choosen devotees. He turns His praiser into the praised. The Holy Prophet accordingly becomes the praised one both in the earth as well as in the heavens. This incident bears a moral for all true devotees and a happy promise for all who praise God, namely that God returns to the praiser all his praises and makes him the fitting subject of the same. The praiser then becomes the praised one in the earth and his acceptance spreads in the land. Every good soul then begins to echo his praise. This is the stage of perfection of true devotion and the goal of all pure souls. This stage is recognized by none save those possessed of spiritual insight. This is the purpose of the life of man and the highest aim of his devotions. This stage marks the end of the ambition of all saints and the termination of the journey of all true seekers. This is the stage wherein God brings to perfection the souls of His elect. This is the purpose of the Law and the ultimate end of all religious exercises. This is the gist of all the messages borne to the Holy Prophet by the Angel Gabriel. Let us, therefore, invoke peace and blessings upon the Holy Prophet.

The state described above is the end for which all spiritual strivers put forth their efforts, as well as those who detach themselves from the world for the tent of His love, who live by God alone and die for His sake, who place their entire reliance upon Him, who submit to His will in perfect integrity of soul and carry out His commands with tears in their eyes and forget themselves in their search after His pleasure, who

die at His loss and live with His countenance, who for His sake leave their nightly beds and engage themselves in devotion, and pass their nights standing or prostrate before Him and are never forgotten; and who when they feel restless remember their Friend with weepings and tears and in the watches of the night mutter their complaints and breathe their sighs. Nobody knows which way these strivers are being driven and how they are being directed. Disasters befall them and they bear them with patience. They are cast into fire and the word comes "peace" and they are saved. These are the true extollers of His praise, His near ones, and accessories to His secrets.

Bless them! They and their associates are the elect ones who have been privileged to intercede and whose intercession has been accepted. This is a dignity not granted to any save the favoured ones of God. It was to explain this state that Islam made its advent. It came to save men from the pit of destruction, and to lead them to the precincts of sanctity and to the further stage of attained blessedness. It came to warn the heedless that the sword is ever ready which will cut them off.

Little indeed do men know in what true praise and glorification of God consists, and why it is held in such high esteem. To realize its worth it is enough to remember that God has opened the Holy Quran with His praise, so that men may know its supreme importance. This praise can never swell in any human heart save with the complete melting of one's soul and entire self-effacement and can never be truly realized till the serpent of passions has been crushed and the cloak of selfishness has been put off. Nor can this praise move any human tongue but that the fire of love should first be kindled in the heart. Nay, it can never take shape until the traces of all false gods have first been completely effaced from the heart, and until the man has been entirely consumed in the fire of love for true God. The man, who casts himself in this fire, and has his heart filled with aches and his head absorbed in the remembrance of God is alone privileged to utter this praise. To such alone is given in heaven the name AHMAD. He enjoys nearness of God and is admitted into the abode of dignity and into the "Lofty Mansion." The latter signifies the mansion of majesty and power and may metaphorically be said to be the seat of the Al-

mighty. The same seat may be said to be awarded to the man who celebrates His praise. Such a man by God's command is praised both in the earth and in the heaven and receives the name of "MUHAMMAD."

This name signifies one who is abundantly praised. Both of these names were especially designed for the Holy Prophet even from the very beginning of the world. But then by way of epithet they are also granted to him who makes himself the reflection of the Holy Prophet. And whoever is given the least part of the attributes signified by these names, has his heart illuminated by a thousand effulgences.—The Lode Star

The Dome Of The Rock *(Continued from page 2)*

adaptation, much has been lost that might in other circumstances have been preserved — and though, to that extent, it is to be regretted — yet it may on the otherhand, be welcomed by many as an unmistakable sign of a determination to maintain the building, of not altogether in its original, at least in some, form — and as a proof of continued vitality in the ideas and beliefs that the building has, except for the short period of the Frank occupation, symbolized, without interruption from the seventh century to the present day. For change has been the building's existence and of its continued power to represent those ideas. Had there been no change the building would have disappeared.

"The Dome Of The Rock is then alive — almost in the same sense that a man is alive. It changes its tissues and, it renews its structure in order to maintain power to enshrine the soul that is in it. It is much more than a place of archeological or 'artistic' interest. It is of a living Faith, the living symbol, striving by the strength of the Faith, it represents, to survive in the face of the many and great difficulties."

"To look up to the vault of heaven drives away anxiety, removes the whisperings of Satan, takes away his idle fear, reminds us of God, brings the heart to magnify Him, banishes evil thoughts, cures pessimism, comforts the passionate, delights the lover, and it is the best *Kibla* for those who call to God in prayer."—Al-Ghazzali

"O breeze of morn, bear unto Alexander and Solomon a message: Ye possess worldly wealth and empire which are transitory but mine is the spiritual realm of nothingness which is everlasting." (Iraqi)

Jesus' Journey To India

According To Buddhist Records

It is a fact of singular interest that the ancient Buddhist records of Tibet reveal statements concerning the life and teachings of Buddha which correspond in a remarkable manner to traditions recorded in the Gospels about the life and doctrines of Jesus Christ. The parallels between the Buddhist and the Christian religion are so striking that it seems as though they are essentially the same. Authorities on the subject have enumerated a large number of analogies between the history, the doctrines and the ethics of Buddha and those of Jesus. A considerable part of Prof. Seydel's book¹ deals with "Buddhist-Christian Gospel harmony" wherein are set forth no less than fifty-one particulars of harmony between the two stories. The following quotations throw a strong light on this point:

"The earliest travels in Tibet Proper which have been transmitted to us, are those of Jesuit fathers, Grueber and Dorville, who returned from China by that route in A.D. 1661, just four hundred years after Marco Polo's journey westward. They were the first Christians of Europe who are known to have penetrated into the populous parts of Tibet; for Marco Polo's journey was, as we have stated, to the north-west, by the sources of the Oxus. Father Grueber was much struck with the extraordinary similitude he found, as well in the doctrine, as in the rituals, of Booddhists of Lassa to those of his own Romish faith. He noticed 1st, that the dress of Lamas corresponded with that handed down to us in ancient paintings, as the dress of the Apostles. 2nd. That the discipline of the monasteries, and of the different orders of Lamas or priests, bore the same resemblance to that of the Romish church. 3rd. That the notion of an incarnation was common to both, so also the belief in paradise and purgatory. 4th. He remarked that they made suffrages, alms, prayers, and sacrifices for the dead, like the Roman Catholics. 5th. That they had convents, filled with monks and friars, to the number of 30,000, near Lassa, who all made three vows of poverty,

(1) *Das Evangelium Von Jesu in Seinen Var Lältonissen Zu Buddha sage und Buddha Lehre*, Leipzig 1880.

obedience, and chastity, like Roman monks, besides other vows. And 6th, they had confessors, licensed by the superior Lamas, or bishops; and so empowered to receive confessions, and to impose penances, and give absolution. Besides all this, there was found the practice of using holy water, of singing service in alternation, of praying for the dead, and a perfect similarity in the costumes of the great and the superior Lamas to those of the different orders of the Romish hierarchy. *These early missionaries, further, were led to conclude, from what they saw and heard, that the ancient books of the Lamas contained traces of the Christian religion, which must, they thought, have been preached in Tibet in the time of the Apostles."*² (*Italics are Editor's.*)

"Attentive readers will have noticed in the rough sketch of Buddha's life many details coinciding with the incidents of the life of our Saviour as reported by the Gospels. Sakya Muni, we are told, came from heaven, was born of a virgin, welcomed by angels, received by an old saint who was endowed with prophetic vision, presented in a temple, baptized with water and afterwards baptized with fire. He astonished the most learned doctor by his understanding and his answers. He was led by the spirit into wilderness, and having been tempted by the devil, he went about preaching and doing wonders. The friend of publicans and sinners, he is transfigured on a mount, descends to hell and ascends to heaven. In short, with the single exception of Christ's crucifixion, almost every characteristic incident in Christ's life is to be found narrated in the Buddhistic traditions of the life of Sakya Muni, Gautama Buddha."³

"Jesus' idea of Kingdom of Heaven more nearly resembles the Buddhist in that life in the Kingdom of Heaven might be here and now provided that the individual lived according to the law of the spirit world, that is, by love. It was a present, freer life of the spirit, which lifted one above the turmoil and suffering of the mortal life. It was, within not without; it was present, it was now. Hence Jesus recognized that it would be useless to explain it in too great detail to those who were unready for its experience. They must first be awakened by his parables and hints of it, to a prior faith in it, to a prior desire for its benefit. When they reached that stage of spiritual life, they would understand by intuition its blessed and blissful reality.

"This is precisely Buddhist idea.

"But especially was he a Buddhist in his attitude toward non-resistance. .

"In this form it makes the teachings consistent and reveals Jesus to

(2) Tibet, Tartary and Mongolia, by H. T. Prinsep, P. 12-14.

(3) Three Lectures On Buddhism, by E. J. Eitel, P. 13-14.

have been a strict pacifist, like the Essenes and like all Buddhists.

"The great parables of Jesus are all tinged with Buddhist thought and sentiment. The parable of the Good Samaritan denounced the selfish and the hard hearted pharisee and extolled the Buddhist kindness to the poor and the sick. In the parable of the Prodigal Son, the elder son pictures the common Jewish belief, and the father's attitude is the typical Buddhist attitude of compassion and forgiveness and the resumption of spiritual relations. So also in the Great Commandments. It is Love for God, rather than the Jewish fear of Jehovah, that is commanded; it is love for the neighbour because in him is the same Buddha nature, rather than love for him in the same measure as one loves the self, which would be more after Jewish ideas.

"The assertion of the nearness and accessibility of a present, freer life of spirit, and of the fundamental place that Love holds in its experience, especially as love is expressed in unselfish kindness and service between a man and his neighbour and as he illustrated it in his own willingness to die for love of others, these are contributions of Jesus to the salvation of the world; and all these ideas are distinctly Buddhist rather than Jewish"

The extraordinary resemblances in the life, thought and doctrines of Jesus to the life and teachings of Buddha which we have noticed above, demands an explanation. In an attempt to provide an explanation, some have advanced the theory that there was contact between India and Palestine prior to the time of Jesus and that Buddhism was prevalent in the holy land in his day. The protagonists of this theory assert that Jesus borrowed all about his religion from Buddhism prevailing in Palestine at that time and promulgated it in his own name. In other words, Jesus was but a pupil of Buddha and Christianity was but the second edition of Buddhism. Likewise, according to the proponents of this theory, the Gospel writers inserted in their books the extant stories about Buddha and Buddhism in the name of Jesus and his religion. Hence the parallels between the two systems.

This theory has been thoroughly exploded by numerous authorities. Two eminent scholars express themselves on the subject thus:

"Similarities between Christianity and Buddhism have frequently been pointed out of late, and the idea that Christ was influenced by Buddhist

doctrines has more than once been put forward by popular writers. The difficulty has hitherto been to discover any real historical channel through which Buddhism could have reached Palestine at the time of Christ."⁵

"I can find no evidence whatever of any actual and direct communication of any of these ideas common to Buddhism and Christianity from the East to the West."⁶

Hence, the alleged story of Jesus' borrowing from Buddhism is utterly without foundation.

A fact of exceeding importance bearing on this question consists in the complete lack of the sources of information concerning Buddha and Buddhism which can be traced back to a period earlier than the Christian era. Eitel maintains that "Not a single ancient manuscript of the Buddhist authorities has survived the ravages of time."⁷ Max Muller fully agrees with this opinion when he says: "All Indian MSS are comparatively modern, no MS written one thousand years ago is now existent in India and that it is almost impossible to find one written five hundred years ago."⁸ According to Oldenberg: "A biography of Buddha has not come down to us from ancient times, from the age of Pali texts, and, we can safely say, no such biography was in existence then."⁹ J. B. Pratt holds the opinion that the oldest books which give an account of the life and teachings of Buddha were not committed completely to writing till about the year 30 B.C., though some put the date at 80 B.C.¹⁰

The view set forth above is particularly true about the records containing the life and teachings of Buddha which resemble those of Jesus. Eitel expresses himself on this point in the following words:

(5) Nineteenth Century, by Max Muller, October 1894.

(6) Lectures On The Origins Of Buddhism, by Rhys Davids, P. 151, Hibbert Lectures.

(7) Three Lectures On Buddhism, P. 25.

(8) Sacred Books Of The East, Vol. X. Part I; Introduction to the Dhamapadda, P. XI.

(9) Buddhism, P. 78.

(10) The Pilgrimage Of Buddhism, P. 2.

"It can be proved that almost every single tint of Christian colouring which Buddhist tradition gives to the life of Buddha, is comparatively of modern origin. There is not a single Buddhist MS in existence which could vie, in antiquity and undoubted authenticity, with the oldest codices of the Gospels. Besides, the most ancient classics contain scarcely any details of Buddha's life, and none whatsoever of these above-mentioned peculiarly Christian characteristics. Nearly all the above given legends which claim to refer to events that happened many centuries before Christ, cannot be proved to have been in circulation earlier than the fifth or sixth centuries after Christ."¹¹

This brings us face to face with the question: What, then, is the real explanation for the existence of the striking resemblances between the life and teachings of Buddha and those of Jesus? The following paragraphs will provide the answer to this question:

Buddhist traditions reveal a prophecy of the advent of a prophet or a Redeemer named *Metteyya*: "The Dhigha Nikaya, one of our oldest documents, mentions the name of the Buddha of the future, who, when the religion of Gautama will have been forgotten, shall again reveal the path to men. His name is *Metteyya*."¹² Mrs. Rhys Davids records the prophecy in these words: "But that a Buddha named *Metteyya* should come in the fulness of time is recorded in the Canon as a prophecy made by Gautama himself."¹³ Oldenberg mentions the prophecy thus: "On the occasion of a prophecy regarding *Metteyya*, the next Buddha, who will in the far future appear upon the earth, it is said, 'He will be the leader of a band of disciples numbering hundreds of thousands, as I am now the leader of bands of disciples numbering hundreds.'"¹⁴ Still another authority records the prophecy in these words: "The general expectation of the birth of a great prophet, Redeemer or Savior, which is alluded to even by Tacitus, as prevailing at the period when the founder of the Christian religion appeared, was, there can be no doubt, of Buddhist origin, and not at all confined

(11) Three Lectures On Buddhism, by E. J. Eitel, P. 14-15.

(12) Buddhism by T. W. Rhys Davids, P. 180.

(13) Buddhism by Mrs. Rhys Davids, P. 243.

(14) Buddha by Oldenberg, P. 142.

to the Jews or based only on the prophecies of their scriptures."¹⁵

As is clear from the authorities referred to above, the name of the coming prophet is *Metteyya*. Max Muller states that the English T or Th gives the sound of S in Arabic and Persian.¹⁶ Hence the word *Metteyya* is no other than the word *Messiah*. The last named authority which we have just quoted remarks: "Gautama declares himself to be the twenty-fifth Booddh, and says, 'Bagwa Metteyya is yet to come.' The name *Metteyya* bears an extraordinary resemblance to *Messiah*."¹⁷

The fore-going discussion makes it abundantly clear that five hundred years before the birth of Jesus, Buddha foretold the advent of the *Messiah*; and in accordance with the prophecy made by the founder of their religion the Tibetan Buddhists of the time of Jesus had been expecting the appearance of the *Messiah*. Jesus after having escaped the ignominious death on the cross went to India and paid visit to Tibet where he delivered his great message to the Buddhists of that country, who readily accepted him as the *Messiah* as he fully answered the description of the prophecy prevailing among them. Jesus taught in Tibet what he taught in Palestine, and the story in both parts of the world could not have been but one and the same. Hence, the parallels between the two stories which have for long confounded the students of religion. Therefore, instead of indulging in the abortive attempt to find the traces of Buddhism in Palestine, search for the blessed footsteps of Jesus in the hilly lands of Tibet, Nepal and Kashmir, then the enigma of the identity of the two stories of Buddhism and Christianity will be easily and satisfactorily solved.

A most significant proof of the fulfillment of the prophecy in the person of Jesus consists in the fact that the very name "MESSIAH" has been discovered in Chinese books on Buddhism of the Eighth century of the Christian era:

"It is indeed curious to find the name of Messiah in a Buddhist work,

(15) Tibet, Tartary and Mongolia by Henry. T. Prinsep, P. 171.

(16) Sacred Books Of The East, vol. XI, P. 318.

(17) Tibet, Tartary and Mongolia by H. T. Prinsep, Foot-note P. 171.

though the name came quite accidentally. The book is called "The New Catalogue of The Buddhist Books Compiled in Chang Yang period (A.D. 785-804) in the new Japanese edition Chinese Buddhist Books,

"King-Chang (Adam) ought to hand down the teachings of MESSIAH (MI-SHI-HO) and Sakyaputria-sramanese Sutras of Buddha."¹⁸

The following circumstances specifically identify Jesus to have been the fulfillment of Buddha's prophecy about the advent of the *Messiah*.

First: The prophecy states that five hundred years after the time of Buddha when the religion would be in a state of decay, the new Buddha *Messiah* would appear in order to restore the religion to its pristine purity. No one needs to be told that Jesus came precisely five centuries after Buddha.¹⁸

Second: According to Buddha's prophecy, the would be Buddha, the *Messiah* would be "Bagwa"- light in complexion. It is a well-known fact that Gautama Buddha who was born in India five hundred years before the Christian era, was of dark complexion. And Jesus Christ coming as he did from Palestine was comparatively of much lighter complexion. Hence, the Buddha *Messiah* could have been no other than Jesus Christ.²⁰

NOT IN VAIN

If I can stop one heart from breaking,
I shall not live in vain:
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

(18) A Record Of The Buddhist Religion by I-Tsing translated by J. Takakusu. Oxford Clarendon Press, 1896.

(19) The Messiah in India, by Hazart Mizra Ghulam Ahamd.

(20) The Messiah in India, by Hazrat Mirza Ghulam Ahamd.

The Unity of Arab Nations

By Miss Nina A. Stauffer

The League of Arab Nations has become a reality, and wherever the political and social problems of the Middle East are paramount, the spotlight of the world is centered upon this organization. There is a growing concern as to whether the cultural unity of the Arab League is to be based exclusively on Islamic culture. According to Abdel Rahman Azzam Bey, the Secretary-General of the League, its main object is to achieve the unity of the Arab States, and to insure their liberty and independence without racial or communal fanaticism. However, in a speech before a Moslem congregation during the Pilgrimage, Abdel Rahman Azzam Bey made the following statement: "We see nothing contradictory between Arab Federation and Islamic Brotherhood. Arab Federation is only a stone in the edifice of the whole Islamic world."

It is an established fact that the Arab countries are resolved on obtaining explicit international recognition for their cultural and political status. On the 22nd of March, 1945, the official delegates of Egypt, Syria, the Lebanon, Transjordan and Saudi Arabia, signed the Charter of the League of Arab Nations. King Yehya of the Yemen was not present at the colorful ceremony in the Zaafrican Palace, at Cairo, but he indicated his acceptance by means of a telegram. Twenty-two articles were included in the Charter which affirmed the independence of Palestine and there were two protocols which dealt with the co-operation of those Arab countries which are not at present members of the League. The founders of the League stressed the fact that one of the chief objects of the organization was to safeguard their independence and sovereignty.

When the French Government brought pressure upon the independence of Syria and the Lebanon, this newly-formed League was spurred into action. The Council was unanimous in its denunciation of French policy, and its promise of active support to Syria and the Lebanon. At present the only action which could be taken in the way

of support was limited to a threat of an economic and cultural boycott of French goods and French institutions. Even though the Council represented some 36,000,000 people, its military weakness was apparent. This protest, even though it was weak, represented a new Arabia, a new power, a growing strength which the Powers quickly heeded. The countries of the Middle East are in a strategic center, so that any unrest among these nations will be detrimental to the needs of the world order.

Sir Edward Grigg, British Minister Resident in the Middle East, made this statement: "The Middle East is a testing-place for many of the problems besetting the world today. It is the testing-place for the relations between the Great Powers, and between them and the small powers; it is a testing-place for nationalism which has assumed greater strength than ever in the past, but which being young and sensitive will need most careful handling."

The Arab States are seeking representation at all conferences regarding the Near East Affairs. Naturally Syria and the Lebanon are asking for representation at any discussions between France and Great Britain which concern their future status and interests, also Egypt and Iraq are demanding modifications of their treaties with Great Britain. The League has approved of the opening of propaganda and cultural centers in both the United States and Great Britain in order to rally the support of all the Arab peoples on the Palestine problem. In addition a committee of the Egyptian Senate has given its support to two other proposals, namely, that the land endowed in Egypt for the benefit of the Holy Shrines of Mecca and Medina should be sold and the proceeds used to buy land in Palestine so as to prevent its falling into the hands of Zionists. The second proposal was, that, El Azhar University should be made secular with a view to promoting Arab culture as a counter-balance to the Hebrew University in Jerusalem.

The second major purpose of the League is to insure closer co-operation between the member States in regard to economic and financial questions, communications, cultural matters, questions concerning nationality, as well as problems of social welfare, and public health. The economic situation is a vital one at the present and this Committee faces one difficulty in that the breaking down of Customs barriers

between the Near East countries might lead to the flooding of the market with products of the Zionist factories in Palestine. The possibility of such a situation is causing great concern among the Arabs, and the world economists also agree that collaboration between the Arabs and the Great Powers regarding economic problems is necessary if prosperity is to be maintained. The principal products are: oil, cotton and citrus fruits and the sale of these items depends upon the demand from abroad. Oil, especially, plays such an important part in modern industry that the Great Powers are vitally interested in the question of its disposal.

The combined efforts of the Arab countries for promoting culture, is making rapid progress. Teachers from the Ministry of Education in Cairo are now being prepared to serve in Iraq and in Syria. In behalf of the legal profession a Conference of Arab lawyers was held in Damascus in August, 1944, at which time proposals were submitted whereby the legislation in the Arab countries might be unified. They decided that they should start with a Single Code of Commercial Law. At the Conference for the Higher International Court of Justice, which was held in Washington in April, 1945, the Egyptian delegation, supported by the Hejaz, Syria and Iraq, submitted a memorandum in which they demanded that the Islamic legal system should be taken into consideration. This demand was substantiated by the claim that the Islamic law is "sui generis" and has been recognized as such in previous conferences of Comparative Law. Likewise, at the San Francisco Meeting, the Egyptian delegation suggested that the number of the permanent Council should be increased from eight to fourteen, and that apart from the representatives of the Great Powers, they should be selected from "the principal regions of the world by regional agreement." This would give one of the Egyptian delegates the right to represent the Arab League.

The recent activities of the Arab League has proclaimed to the world that Islam still lives and that there is a national and cultural consciousness among the Arab Nations which will not be trampled upon. This is a warning to the Great Powers that there is hidden strength in the Charter and that it will require judicious statemanship to avert a clash in the strategic Near East.

King Ibn Saud's Letter to President Roosevelt

March 10, 1945

To His Excellency Mr. Roosevelt, President of the United States of America.

Your Excellency: This is indeed a happy occasion for us to join with you in rejoicing at the triumph of those principles in defense of which war was declared and to remind those great personalities in whose hands, after God, the fate of the world order rests, of a right which has existed unquestioned since the dawn of history.

This right men now seek to destroy by injustice unparalleled and unequaled in history. Such is the right of the Arabs in Palestine, which the spokesmen of Jewish Zionism wish to scorn and abolish by the use of various forms of lying propaganda, invented, concealed, and employed by them throughout the world.

They have acted unjustly and are making hostile preparations against the Arabs, some of which are known, although much remains undetected. They are preparing to create a form of nazi-fascism within sight and hearing of the democracies and in the midst of the Arab countries, as well as in their very heart and in the heart of the East, which has proved itself loyal to the Allied cause in these critical times.

Right to Homeland

All people have the natural right to live in their homeland, a right guaranteed to them by natural law established by the principles of humanity which the Allies have proclaimed in the Atlantic Charter and on numerous other occasions.

The Arabs have a natural right in Palestine which needs no explanation. We have on a separate occasion mentioned to Your Excellency, as we have many times to the British Government, that the Arabs have inhabited Palestine since the beginning of history and that they have throughout the ages been its masters and enjoyed an overwhelming numerical superiority.

We would now make a brief reference to Palestine's history, ancient and modern, up to the present day, to make it clear that Zionist claims in Palestine are not based on historical facts.

The earliest recorded history of Palestine begins in the year 3500 B.C., its first inhabitants being the Canaanites, an Arab tribe which emigrated from the Arab peninsula and had its first abode in the lowlands, hence the

name Canaanites. In 2000 B.C. a section of the Jews under the leadership of the Prophet Abraham emigrated from Iraq (Ur of the Chaldees), settled in Palestine and then immigrated because of famine into Egypt where they were delivered into bondage by the Pharaohs.

The Jews remained scattered there until their delivery from exile by the Prophet Moses, who brought them back to the land of Canaan by the southeastern route, either in the time of Rameses II, i.e., 1250 B.C., or his son, Munfitah, 1225 B.C.

If we accept the text of the Bible, we find that the conqueror of Palestine was Joshua, the son of Nun, who crossed with his army and captured the city of Jericho from the Canaanites, with great cruelty and barbarity; witness his words to his army:

"Burn ye all that is in the city and slay with the edge of the sword both man and woman, young and old, and ox and sheep, and burn the city with fire and all that is therein." Joshua, chapter 7, verses 21 to 24.

Thereafter the Jews split up into two kingdoms. One the Kingdom of the Israelites, with its capital Samaria (Nablus), lasted 250 years and then fell into the hands of Shalmaneser, King of the Assyrians, in the year 722 B.C., and was led into captivity. The other, the Kingdom of Judah, with its capital Jerusalem, lasted 130 years after the Kingdom of Israel had perished.

It was later destroyed by Nebuchadnezzar, King of Babylon, who burned down the city and the temple with fire and led the people into captivity to Babylon in the year 580 B.C.

The captivity in Babylon lasted 70 years, and then the Jews returned to Palestine by order of Cyrus, King of the Persians.

The Greek conquest followed in 332 B.C., under the command of Alexander the Macedonian, their rule continuing in Palestine for a period of 272 years.

The Roman conquest took place next year 63 B.C., under the command of Pompey, their rule lasting in Palestine for 700 years.

In the year A.D. 637 the Arabs occupied Palestine, and their rule lasted continuously for 880 years.

The orders of the Caliph to the conqueror were: "You shall not act treacherously, dishonestly, commit any excess or mutilation, kill any child or old man; cut or burn down palms or fruit trees, kill any sheep, cow, or camel, and shall leave alone those whom you find devoting themselves to worship in their cells." This was related by Ibn-al-Atheer, the famous historian.

Palestine then passed under the rule of the Turks in A.D. 1517, during

the reign of Sultan Saleem the First, and their rule lasted for 400 years. The Arabs were the inhabitants and participated with the Turks in the government and administration of the country. It was then occupied by the British, who are still there.

This history of Palestine, an Arab country, shows that the Arabs were its first inhabitants and that they dwelt there for a period of 3,500 years before Christ and have remained there since Christ until the present day.

They ruled it alone or with the Turks for a period of about 1,300 years, whereas the disjointed reign of the Jews did not exceed 380 confused and sporadic years.

No Jewish rule has existed in Palestine since 332 B.C. nor until the British forces entered Palestine in 1918, i.e., for 2,200 years there have been few Jews there and they have had no influence. They numbered not more than 80,000 when the British entered Palestine, and lived comfortably, happily, and prosperously in that country with the original inhabitants, the Arabs.

The Jews were merely aliens who had come to Palestine at intervals and had then been turned out over 2,000 years ago.

The permanent rights of the Arabs in Palestine rest on the following:

- (1) The right to dwell there. This they have done since the year 3500 B.C. without ever leaving the country.
- (2) The natural right of life.
- (3) The existence therein of the Holy Land.
- (4) The Arabs are not aliens in Palestine and there is no intention to bring any of them from other parts of the world to settle there.

The historical claims of the Jews is, however, a fallacy. As already mentioned, their brief and sporadic rule gives them no right to claim that they own the country, for to occupy a country and then leave it entitles no nation to claim and demand ownership thereof. The history of the world is full of such examples.

The solution of the problem of the persecuted Jews in the world differs from the fictitious problem of Zionism. For to provide homes for the scattered Jews is something in which the whole world can cooperate, and here Palestine has borne more than its full share. But to bring these scattered people, put them in countries already occupied, and do away with the original inhabitants is an act unparalleled in human history.

We state frankly and plainly that to help Zionism in Palestine not only means to endanger Palestine but all neighboring countries.

The Zionists have given clear evidence of their intentions in Palestine and in all neighboring countries. They have organized dangerous secret military formations. It would thus be a mistake to say that this was the

action of a group of their extremists and that it had met with the disapproval of their assemblies and committees.

We declare that the actions of the Zionists inside and outside Palestine are based on a program agreed upon and approved of by world Jewry.

These people began their vile work by wronging the government that had treated them kindly and sheltered them, namely, the British Government. Their assemblies declared war on Britain and organized dangerous military formations, which at present hold in Palestine all the arms and military equipment they require.

Their members have carried out various attacks of which the most shocking was the attack on the outstanding figure, so kind and charitable toward all men and with the greatest sympathy for persecuted Jewry, Lord Moyne.

Lays Terror to All Jews

The proof that all Jews aided and abetted their vile deed is to be seen in the demonstrations and efforts made by Jews everywhere, demanding a light sentence for the criminals in order to encourage others to do the same.

This, then, is the way they behave with the government which has treated them so kindly. What would be the position if they were able to realize their objects and make Palestine entirely their own country, in which and near which they could do as they pleased?

If the matter were left to the Arabs and these aggressors it might perhaps be easy, but they are protected by the British Government, the friends of the Arabs. The Zionists did not respect the sanctity of this protection, but plotted mischief, beginning first with Britain and threatening the Arabs after Britain with similar and more dangerous plots.

Thus, if the Allied Governments, whose friendship the Arabs are aware of, wish to see the fires of war break out and bloodshed between Arabs and Jews, their support of the Zionists will surely lead to this result. What we and the Arab countries fear from the Zionists are:

(1) That they will carry out a series of massacres as between themselves and the Arabs.

(2) That the Zionists will be one of the main causes of dissension between the Arabs and the Allies. The latest proof of this is the case of the two Jews who killed Lord Moyne in Egypt. Had the Jews been able to hide the criminals, a dispute would have occurred between the British Government and Egypt.

(3) That the ambitions of the Jews are not confined to Palestine alone. The preparations they have made show that they intend to take hostile action against neighboring Arab countries.

(4) Supposing that the Jews obtain their independence somewhere

in Palestine, what is to prevent them from coming to an agreement with any power that may be hostile to the Allies and to the Arabs? As it is, they have begun taking hostile action against Britain while under her protection and mercy.

No Bases in History

Such factors should no doubt be taken into consideration in regard to the establishment of peace in the world when the problem of Palestine is discussed. Not only is the gathering of Jews in Palestine based on no historical argument nor on any natural right, and is in fact absolutely unjust, but it constitutes at the same time a danger to peace, to the Arabs and to the Middle East.

The crux of the matter is that the formation of a Jewish state in Palestine will be a deadly blow to the Arabs and a constant threat to peace, for disturbed conditions are bound to prevail between the Jews and the Arabs, and if the patience of the latter is one day exhausted and they despair of their future then they will be obliged to defend themselves and future generations against this aggression. No doubt the Allies, who are working to uphold peace and respect for men's rights, are aware of this. We have no doubt that they are dissatisfied with this uneasy situation which threatens peace in the Middle East.

We did not wish to bother Your Excellency or your ministers with this matter during the present titanic struggle in which you are engaged. Confident that the Allies will treat the Arabs fairly, however, we would have preferred the Arabs to forbear until the end of the war had it not been for the provocative and offensive acts committed by the Zionists who, regardless of war conditions and the preoccupation of the Allies, seek to bring every form of pressure to bear on them to adopt a policy which is inconsistent with the principles of right and justice which the Allies have proclaimed.

That is why we wished to explain the true rights of the Arabs in Palestine so as to refute the flimsy arguments of the Zionist party, counter their aggressive tactics, and set out the facts in order that the Allies may fully understand the rights of the Arabs in their country, the country of their fathers and forefathers.

The Jews should not be permitted to exploit the forbearance of the Arabs or their desire to avoid any embarrassment to the Allies, to obtain concessions to which they are not entitled.

All we ask is that the Allies should fully realize the rights of the Arabs and for the present prevent the Jews going ahead in any new matter which

may be considered a threat to the Arabs and to the future of every Arab Nation, in order that they, the Arabs, may be assured of justice and equity in their lands.

With highest respects,
Your friend,

Abdul Aziz Al Saud.

Democracy For Palestine

Hon. Joseph C. Hutcheson, Chairman

American Delegation

Anglo-American Committee of Inquiry on
Palestine

Department of State, Washington, D.C.

In seeking to rationalize its ambition in Palestine, Political Zionism is reverting to obsolete arguments rendered impotent by two thousand years of absence. We respectfully submit that successful settlement of Palestine problem cannot be based on medieval thought by making articulate the philosophy of race and creed in the Holy Land. The original inhabitants of Palestine, whose ancestors lived and died there since the beginning of recorded history, should not be deprived of their sacred right of self-determination. We believe that the imposition of an undemocratic decision on the people of Palestine would only alienate the warm friendship of Arab and Moslem peoples, thus making them vulnerable to alien ideologies and to ambitions of imperialist nations. We respectfully urge democracy for Palestine.

NAJEEB H. SAMRA, Secretary

League of American Arab Com-
mittees for Democracy,

1907 Detroit Street,
Flint, Mich.

Turkey In World War II

A Review of the Turkish Position

By Ismet Inonu

President of Turkey

Delivered before the Turkish National Assembly, November 1, 1945

It is with emotion that Turkey, too, follows the effort for the establishment of world peace, after the catastrophies and sufferings caused by World War II. The sole desire of peoples everywhere is directed toward the attainment of the goal for humanity to live in peace on the foundation of the principles proclaimed by the United Nations.

In these days of the final settlement of world issues, Turkey finds herself in the position of one, who can face everyone and the world society of nations with a clear conscience and hold her head high, with a deep sense of justice. The United Nations have, during the last 6 years appraised the role of Turkey in the Second World War from different angles and viewpoints. In many ways Turkey has won their esteem. I beg the national assembly's permission to review the position of Turkey—without allusion to secrets which cannot yet be revealed—during the Second World War. At the time the horizons darkened in the spring of 1939, Turkey was the only nation, among her equals, who openly took her stand by the side of Great Britain and France, for the cause of the ideal of justice. When in 1940 France collapsed and the battle of Britain was in full progress, we were still the only nation who would laud British heroism and declare ourselves Britain's ally. Later, when diplomatic relations between France and Great Britain were broken and the battles of Merselkebir and Dakar were fought the triple alliance concluded between Great Britain, France, and Turkey imposed upon us, juridically and by reason of events which came to pass between our allies, a strict neutrality. Yet it was Turkey again, which declared, without hesitation that our alliance with Britain continued. In the Tripartite Treaty the reservation was made, in a special protocol, that Turkey's obligations, arising from the alliance, could not lead us to an armed conflict with the Soviet Union.

In the early parts of 1941, Turkey stood, her forces mobilized, ready to face German and Italian aggression from Thrace or Rhodes. Let us remember that these were the days when a pro-Axis Government had been installed in Iraq and that the Vichy Government had openly declared its anti-British attitude in Syria. When one remembers that though fully encircled from all sides by Axis forces the Turkish nation alone, solely de-

pendent upon her own manpower and almost to the exhaustion of her financial resources, barred the road to those proud aggressors who held Europe in their grip, it is, in all justice, right that the services rendered and the perils envisaged by the Turkish people in the Allied cause should be accorded due appreciation at once.

Upon the outbreak of hostilities between the Soviets and the Germans, Turkey informed the belligerent parties of her decision to remain neutral in the conflict. The years 1941 and 1942 were the most difficult for Soviet Russia and Great Britain, when they had to face great pressure from the Axis powers. The recognition of the services rendered by us could not be better illustrated than repeating to the honorable members of the National Assembly the very words of an authoritative Allied spokesman. On January 19, 1942, the Soviet Ambassador, acting as an intermediary of the Soviet Government officially communicated, in detail, to the Turkish Foreign Ministry the appreciation of the Soviets, stating that Turkey's position had really benefited the Allies.

On December 4, 1941, the President of the United States declared that the defense of Turkey was of vital importance to the defense of America and that lend-lease material would be delivered to Turkey without signature of a formal agreement. This agreement was not officially signed until February 23, 1945. As to the British Government, their appreciation of the Turkish attitude has been made public on several occasions. In the early part of 1943, during his visit to Adana, Britain's Prime Minister made declarations the memory of which we shall always cherish.

I would now like to answer before the Grand National Assembly to criticisms directed against Turkey since the end of 1943. You know that in the domain of international relations secrets between powers are not the property of one state. However, I want only to emphasize as the expression of a simple factual truth the injustice of which has been imputed in our case. We have been criticized for having concluded a treaty of friendship with Germany. Before the outbreak of hostilities between the Germans and the Soviets and the arrival of the former at the gates of Istanbul, the Germans were tied to Soviet Russia by a pact of nonaggression previously concluded. At a time when our country stood all alone to face the combined Axis forces, at a time when the United States had not yet entered the conflict, at a time when Great Britain mobilized everything against a possible invasion of the British Isles and at a time when the Soviets were tied to the Germans by a nonaggression pact, could it have been rightly expected of us to refuse a written German commitment not to attack Turkey? All the more so, when it was explicitly stipulated in this pact that Turkey would remain attached to her alliances and obligations.

In all preceding and following discussions, German aid to Syria and Iraq, by giving passage through Turkey, had been categorically refused them. We were able to make the Germans accept all these conditions. It has been brought to light since and present disclosures show that this pact with Germany signified nothing but a postponement for the Germans to a later date of their military operations against Turkey. Insofar as we were concerned this pact afforded us the opportunity of taking the necessary military measures, providing us with the means to surmount these critical times. Besides, the point must be borne in mind that Soviet, British, and American praise on the Turkish attitude antedates the conclusion of the friendship pact with Germany. This, too, indicates that the friendship pact with Germany had been considered, while it served its purpose, equally indispensable in the conscience of the Allied Nations and that criticisms have been artificially provoked. Once the dark days were over, it has been voiced, from a number of sources that at the time of the German advance to the Volga, we embarrassed the Soviets by concentrating our forces on our eastern frontiers. The truth, even though it may be unknown to peoples, is entirely known in detail to Allied authorities and officials. The facts are entirely contrary to these allegations used for purposes of reproach. When the Germans advanced up to the Volga, our defenses extended from Rhodes, in the Mediterranean to Hopa, on the Black Sea. The probability of a sudden German surprise attack against our Black Sea defenses led to the dispersal of our forces all along the Black Sea front. We even had to concentrate forces in the capital for the defense of Ankara. German plans, recently discovered, clearly disclose that these precautionary measures had not been taken in vain. Moreover, at the end of the summer of 1942, we officially informed the Soviet Government that we were concentrating forces at Trabzon and Hopa against the eventuality of a German landing at the back door of the Caucasus and that dispersal of our military forces was due to this reason.

In reply the Soviets expressed their satisfaction. I do not know of a more convincing proof than the disposition of the Turkish forces during this war, that our military movements were directed against no one else but the Axis powers.

With reference to criticism of our belated entry into the war against Germany and Japan, it is alleged that Turkey's declaration of war made no effect and that it came after Allied victory had assumed a decisive character.

We have no pretention as to the effect of our declaration of war. We contend, however, that Turkish conduct during the period of years of nightmare has helped in the victory of our Allies. Our entry into war against the Germans and the Japanese was decided upon demand of our Allies. To

this declaration of war our Allies must have attached certain importance, for it was they who asked for it and it can never be alleged that we declared war on Germany after Allied victory had become definite. We were with them during the dark days. As to the days of glorious victory, we had no desire to share the spoils and we, therefore, would not think of taking advantage of the occasion. Our action was prompted solely with the desire of acting in concert with our Allies.

Criticism has also been leveled against us for not entering into the war immediately after the breaking off of diplomatic relations in the August of 1944. The Turkish attitude decided upon after exchange of communications between Great Britain and ourselves was as follows: Turkey's decision would constitute the first step toward effective belligerency. The British Government had informed us that they would go into detailed discussions with us later regarding Turkey's entry into the war. But our Allies made no demand of us for the execution of the decision which they held in their hands.

As regards the reproach that we did not let Allied ships pass through the straits to aid Russia, the allegation is absolutely unfounded. No reproach or default can be leveled at Turkey on this account. If the Allies were not able to extend help to each other by using the straits, this is through no fault of Turkey. Nor is it due to Turkish action. The situation was the result of the Axis Powers being able to keep closed on sea and in the air the Mediterranean routes. While on the subject, I judge it useful to mention that Great Britain drew our attention to the passage into the Black Sea of certain German ships in June 1944. In her capacity as one of the signatories to the Montreaux Convention, she objected to this. During the discussions which ensued, it did not take more than a week for Turkey to make categorical and radical decisions to stop the passage of German ships. This was again in accordance with the spirit of our alliance with Britain and our attachment to the United Nations cause. It is, therefore, impossible to argue that the Montreaux Convention, in practice, worked against the Allied cause. Moreover, it was proven during the Second World War that the straits were in good hands and that there was no obstacle to bar free passage of ships of all nations.

Honorable members of the Assembly—German policy contended that the Second World War was a continuation of the First. The fact is also clear that Turkey was the only country which constituted an exception. The rest of central European powers found themselves in the same camp.

As to Turkey, she had to bear burdens as heavy as those she bore in the First World War. After the First World War Turkey suffered four

more additional years of war until she could conclude the Peace Treaty of 1923. She lost a great empire and to be able to safeguard her existence and national frontiers endured countless misfortunes. This was the Turkey, which 16 years later, took her firm stand by the side of Great Britain and for the survival of the cause of the United Nations, often at the risk of great dangers. In return for all this, Turkey had no demand or claim on her losses in the past. Instead, Turkey endeavored, within her means and to the best of her ability, to render services to the Allied cause. Under the circumstances, it would be fully inconsistent with any sense of justice to exact from Turkey, under any pretext whatever, something of her territories or her sovereign rights. We do not doubt that, if we could explain these facts and put forward our rights to the peoples of Soviet Russia, to the peoples of British Empire, and to the peoples of the United States, they would find that we are within our rights.

I have no illusions as regards the fact that it is without the bounds of our material means and possibilities to make our cause heard and bridge the vast oceans to enter among the peoples of Soviet Russia, Great Britain, and America, for such explanation of facts.

Consequently, it depends essentially on the sentiments of justice and equity of the leaders of great powers that their peoples may have an exact knowledge of the problems concerning Turkey. If such sentiments are allowed to depart from the truth, it becomes difficult to formulate an idea of the nature of understandings with the great nations of the world. In spite of all, however, we want to believe that the principles of the United Nations Charter have been permanently established and that sincere intentions shall guide the world. If humanitarian feelings are to be taken as the foundation upon which the future world edifice is to be built, we have confidence that Turkey shall be recognized as one of the useful members of the new world peace organization. Meanwhile, we proclaim openly that we have no debt to pay anyone whatsoever in territory or in the relinquishment of Turkey's sovereign rights. We shall live as men of honor and so we shall die as men of honor.

Honorable members of the assembly, the actual state of our foreign relations is as follows: Following the denunciation by the Soviets of the treaty of friendship we have exerted great effort to conclude a new treaty seriously ameliorating the old one and based on new foundations. The result of these efforts are well known to you. We have not lost hope that the truth will be better understood and that good neighborly feelings shall prevail. It is probable that good relations will be established between the two countries. We always welcome, wholeheartedly, that future possibilities

with Britain—to whom we are tied by an alliance—shall increase and that after the many events which took place during the course of the Second World War, the British people consider our excellent relations and our alliance with them a useful factor.

Our relations with the United States of America are developing in an atmosphere of increasing friendship. We have faith that the United States will apply sincerely the principles of the United Nations Charter toward all the nations of the world. We wish that all our neighbors beginning from Bulgaria to Iraq shall live as independent nations. Our aim is to maintain good relations with them all. We follow closely and with sympathy the efforts of our neighbor, Greece, deployed by her on the road of rehabilitation and the healing of her wounds which she received during her catastrophic struggle. We welcome with satisfaction possibilities of the development and deepening of our friendly relations with Iraq. We have no other political objective other than to become one of the most civilized nations of the world so that Turkey ascends to the ranks of a useful and hard working member of the family of world nations.

Be Strong

By Maltbie Davenport Babcock.

Be strong!

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift
Shun not the struggle — face it; 'tis God's gift.

Be strong!

Say not, "The days are evil. Who is to blame?"
And fold the hands and acquiesce — oh shame
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long:
Faint not — fight on To-morrow comes the song.

Bookshelf

BHAGAVAD GITA, Translated and interpreted by Franklin Edgerton, 2 vols. Harvard University Press, Cambridge, Mass., 1944.

No part of the Hindu sacred scriptures has been translated so frequently into English or into so many other modern tongues as the Bhagavad Gita. There seems to be a perennial interest in it among scholars which tempts them to render it anew into their own particular idioms. This translation by a highly competent Sanskrit scholar, professor at Yale University, is none the less welcome because it adds one more to an already long list of English translations, for each new translation adds something of value and makes for a better understanding of the "Song".

Edgerton's translation is literal rather than literary, though not woodenly so. He furnishes the text in the Latin script in parallel with the translation, broken up conveniently into four line stanzas, each of which, original and translation, corresponds almost exactly. This will be of great advantage to students of Sanskrit in the reading of the poem. Definitely a new translation, the translator has, however, taken account of six earlier scholarly renderings, three English, two German and one French, noting it in footnotes when he feels obliged to differ significantly from these translations.

The second volume contains nearly one hundred pages of interpretation of the Gita, which the author conveniently summarizes in a brief two pages at the end. Here he deals with its place in Hindu sacred literature, its relation to the Vedas, the Upanishads and Hindu speculation in general. Then he turns to its teachings concerning God, soul and body, action and rebirth, the way of knowledge and the way of disciplined activity, the way of devotions to God, its attitudes toward Hindu orthodoxy and other religious beliefs, and finally practical morality. This is a most valuable interpretation whether or not one agrees with it in every detail. It greatly aids to an understanding of the classic.

The latter half of Vol. II contains the translation of the work by Sir Edwin Arnold. Recognizably this is not a scholar's translation, but no other translation can approach it from the standpoint of literary expression. Sir Edwin Arnold was a poet and as Dr. Edgerton remarks, "It takes a poet to reproduce poetry". I was glad personally that he added what I have long felt, "Arnold was a poet and a very gifted one." It is gratifying that this translation which has been so often and so widely published has found a place in a great University series of Oriental Publications.

Charles S. Braden
Northwestern University

RELIGION IN SOVIET RUSSIA. By N. S. Timasheff. Sheed and Ward. New York, 1942, pp XII-171. \$2.00.

The author of this book, a Russian who teaches Sociology at Fordham university is a recognized authority in his field. The volume under review, the result of twenty-five years of continuous research, in which he has drawn on all available sources of material, is a simple, straightforward and authentic account of the religious situation in Russia. The author gives a carefully documented history of the three main waves of assault on religion in Russia — 1922-23, 1929-30 and 1937-38. Since then, during the World War II, the Soviet Government has been compelled to make great concessions and to adopt conciliatory attitude in her religious policy. This book provides an excellent introduction to the later developments.

Dr. Timasheff brings out with utmost vividness the truth that man is incurably religious and that religion cannot be destroyed by persecution. The way half the people in Soviet Russia clung tenaciously to their old religious observances reads like a page from the history of the early Christians living in Catacombs in the days of the Roman empire: "When the head of the largest state hospital in Tashkent died, he was buried, to the great astonishment of his Soviet superiors, in the robes of a Russian Orthodox Bishop, which he was. . . . Secrecy was of necessity imposed on many laymen. A case was reported in early '30's where a father secretly took his first child to the priest for baptism. He was astonished when the priest refused on the ground that the child had been baptized a week previously at the request of its mother. Thus the father learned for the first time that his wife was a believer." This explains the periodic relaxation of persecution by the Communist Government and the granting of some concessions in practice. This was the recognition on the part of the Communist Government that persecution failed to accomplish its purpose.

The Selected Bibliography will greatly help the student of the history of religion in Russia and in the opinion of the present reviewer this book is one of the best on the subject and deserves to be widely read.

S.M.R.B.

Be grateful to Allah. And whoever is grateful, he is only grateful for (the good of) his soul; and if any shall be ungrateful, then surely Allah is Self-sufficient, Praiseworthy.—Al-Quran.

World Troubles And The Way Out

The world has waxed full of sin, and rebellion and transgressions abound and God's wrath is kindled. He will now reveal His face and will compel the world into submission.

The world has denied Him and has persisted in its denial, has dishonored His word, and has forgotten the day of His meeting, has mocked the day of Judgment. The rust of materialism has eaten into the souls of men, and they imagine that the prophets of God were men who possessed persuasive tongues and invented systems of religion to keep men within bounds; and they imagine that they can presume to teach God and rule over His word.

Extravagance has increased and the love of the world has captured the hearts of men. Man is being associated with God as His partner . . . Millions are being spent to induce men to renounce the worship of ONE TRUE GOD.

God bore all this with patience and when men refused to pay attention to His revealed word, He sent His Promised Messenger in order to win men back to God, and he showed sign after sign and miracle after miracle and with untiring patience and love, he called men to the ways of peace, and on their persisting in the ways, he warned them saying:

"O Europe! Thou art not secure, nor art thou O Asia! and ye that dwell in islands, no self-made deity shall save you.

"I see cities falling and towns in ruins. Foul deeds have been done in God's sight, and He has remained silent for a time, and He will now reveal His face and will strike terror in the hearts of men. Let him who hath ears hear, for the hour is nigh.

"I have striven to gather you under the wings of God's peace but the decrees of fate are inevitable.

"Verily, I say unto you that the turn of this country is approaching. Ye shall behold the age of Noah and witness the day of Lot.

"But God is slow in His wrath: repent that ye may be forgiven. He who forsakes God is a worm and not a man, he is dead and not living."

(Hazrat Ahmad)

What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Resignation

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete surrender to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Budha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history: that in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. Quran, the Moslem Scripture — the Word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) The furnishing of humanity with the noblest practical ethics.
- (e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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